1:McIlwraith E-5 (1922-1924) 1948
NEA Bellacoola NEA

manner in which he had shielded them from the falling fish. *Snewaukz* alone kept his original name.

When returning they made presents of abalone-shell* to everyone they met, and reaching Kimsquit they made very valuable gifts to all the people. The four had been absent about six months, and as they approached their home the three elder brothers poked fun at *Skaqoa*, saying:

"You will find that your wife has gone to another husband while ours will be waiting for us."

They found the reverse to be true. *Skaqoa*'s wife alone had remained faithful to her absent husband; all the others had taken new consorts. The three fickle wives regretted what they had done as soon as they saw the wealth brought back by their former husbands but it was too late to change their course, so they were left lamenting. Many people were rather jealous of *Snewaukz*'s success, but he distributed valuable presents to all. Soon after this the three brothers married new wives, refusing to take back their former ones, much as the latter desired it.

Another informant stated that the first settler at this village was a single man, *Swakhz*, who brought a stone hammer as a present from *Skaqoa*.

ORIGIN MYTH OF *Nuxqwaik**

In the beginning of time *Skaqoa* went down to the Dean River four brothers, *Qwayaqai*, *Yetsiz*, *Spaskhlitsaiz*, *Pauhaulmut*, and their sister *Snimdza*. They brought with them a herald, *Nuxqwaiaiz*, who was a kingfisher, and two men, *Xemsiz* and *Spaiaiya*, who had the prerogative of dancing at weddings. The five came as black bears, and for a long time retained that form. *Yetsiz* carried with him from *Nuxmit* a several mountain-sheep, a stone axe, some dyed cedar-bark, sticks for making fire, and the prerogative of a festival dance. After tarrying a few days at their landing place, the party set out down the river, with *Nuxqwaiaiz* flying in front as guide. He was a kingfisher at the time and used to make short flights with quivering wings, and then stop until his bear friends had caught up with him, exactly as those birds do at the present time when a canoe travels up a river. On reaching *Nuxqwaik*, "The Place of Many Spawning Sockeye Salmon," about a mile and a quarter from the mouth of the river, on the south-east side, they camped for the night.

*This was formerly valued very highly, both for its use as beads and ornaments, and because it had to be imported from a great distance.

*Related by Jim Pollard.

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the front-door facing the river, but has to leave the house through the trap beneath the enclosure where she sleeps. The Bella Coola consider it unthinkable for a girl to disregard these prohibitions, but if this should happen, she would be chased home by her parents, by the Guardian of the River, or, in fact, by any elderly member of the community. The strongest reason for respecting these regulations is the belief that disobedience brings death; no one knows how it is inflicted, but a careless girl soon dies. During this period she cannot eat fresh salmon, though she is allowed them if they have been smoked for four or five days. Her scanty meals are brought to her in the enclosure where she is virtually a prisoner. It is true that she can leave it and wander in the woods, but her comrades avoid her as being in an unclean condition of which they are afraid, and she is barred from taking part in all activities by the river which constitute so large a part of the life of the Bella Coola. A girl cannot pick berries during this time, as no more would grow in the valley which she had thus defiled; she must not touch anyone, nor allow anyone to touch her; she must not pass in front of a man; she must go to bed before everyone else in the house, and be the last to arise. The danger of breaking some taboo is so great that it is safer for a girl to remain within her enclosure where her mother, and other old women, gather to tell her the many things which it is fitting for an adult woman to know. This seclusion is not pleasant, but it unquestionably serves to emphasize the importance of married life to which it is a prelude. The writer remembers an occasion when a Bella Coola family was eating tasty fresh salmon while one of the daughters, who had recently reached adolescence, watched enviously. Her grandfather rose and gave the child an orange, remarking that in his youth little girls did not receive such dainties to ameliorate their lot.

Adolescent girls wear certain distinctive articles of clothing and ornaments. The most noticeable is a skull-cap bound with grass; this is the only time in a woman's life that a hat is worn. She also wears ear-rings, each consisting of a neat

1/4 Lie - one year after puberty - ANALYST

1:McIlwraith E-5 (1922-1924) 1948
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851 [301] [439] [789] [538] bundle of four macaroni-shaped shells, probably *Dentalium*, which are said to have been imported from the north in early times. These marks serve to indicate the position of the girl, who is both feared and respected, possessed of supernatural power, and yet baneful. Many Bella Coola stories describe how adolescent girls have been able to vanquish supernatural beings; perhaps the most striking of these is the manner in which they once saved mankind when the sun came too close to the earth. At the end of a year, or eleven months according to one old woman, the seclusion is terminated, and the girl resumes her normal activities. The first time she goes to the river she must throw on the water four pieces of dyed, and four pieces of undyed cedar-bark. This is especially important if the salmon are running at the time, although no explanation of this ritual is given.

582 556 882 The resumption of her freedom indicates that a girl has reached marriageable age. Chiefs sometimes confine their daughters for even longer than a year, and usually delay their marriages for several years to demonstrate their importance; but this is not necessary, nor is it practised by other than wealthy individuals. It is not uncommon for a girl to wed before her year is out; in that case her restrictions automatically [554] lapse. Chiefs never allow such a curtailment for their daughters; to do so would diminish the prestige of the latter, and be detrimental to the status of their children when they marry and have families. Illicit intercourse with a secluded adolescent is considered not only illegal but disgusting as well. Between the period of confinement and marriage, intercourse is [881] prohibited and guarded against by the parents of a girl, but is not considered filthy and seems to have been fairly common in former times with the daughters of poor people and slaves. This sometimes took place before the first menstruation in spite of the disapproval with which this was regarded.

826 841 789 Although the menstrual blood which appears at the first discharge is considered more baneful than that emitted on later occasions, it is always regarded as uncanny or unclean. It is

1:Mc Howarth E-5 (1912-1914)1948
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MARRIAGE RITES

554 T's family decide when the period of engagement shall be terminated. Although it is considered undignified for X or his relatives to hurry them in this matter, there is always a certain amount of urging. T's father has strong reasons for procrastination. A long engagement strengthens the status of the children whom his daughter may bear, and besides, he frequently receives presents from X's relatives. As T's relatives will have to bear the heavier part of the expenses of the wedding, it may be necessary for them to delay it for years while saving the requisite goods. The ceremony may take 585 place at any time of the year. Foreign guests are occasionally invited, but usually only the members of X's and T's village are present. If the marriage should be with the child of a foreign chief his relatives and friends are present to take part. When T's relations decide that they are ready, they choose the actual day after consultation with X's family, though the assumption is that T's father merely informs X's father of the date.

It is incumbent on X's family to proclaim the event on the 585 day preceding the ceremony. In the late afternoon his father 209 sends a herald through the village calling out:

"Qwinay, ye chiefs! Qwinay, ye wives of chiefs! Qwinay, ye commoners!"

The actual meaning of *qwinay* is unknown, though it is well understood to be an invitation to gather for the announcement of a wedding. In conjunction with the summons, X's [551] ancestral name is used, although all in the village are probably 585 well aware of what is about to take place. It is noteworthy that at a marriage the guests, as well as the participants, are called by the ancestral names, as opposed to the *hamat* names [551] by which individuals who own such are generally known. Red [302] colouring is much in evidence at weddings; hereditaries smear their faces with red paint and the guests similarly tint themselves. They wear collars, wristlets, and anklets of undyed cedar bark, [201] and cover themselves with eagle down.

while the relatives are preparing the body for disposal. For a child, these services are performed by the parents; for a married man whose parents are dead, by his brothers and other kinfolk; for a married woman, by her husband or the members of her own family. If she has borne no children, it is customary for her relatives to carry out the funeral rites, especially if she has been many times brought home by her husband. If such repayment has not been made, it is considered correct for a husband to bury his wife, although it is a point of honour for her relatives to reimburse him later for his expenditure. On the other hand, when children have been born and financial assistance mutually given and received several times, it is proper for the husband to perform the funeral rites, although he may receive assistance from his wife's kinsmen. There is no rigid ruling on the point, but bickerings seldom occur in connection with disposal of the dead. Members of the ancestral family are ready to assist in every case, both on account of the disgrace that would follow a niggardly funeral, and also as a means of displaying their wealth.

The first essential is to wash the body, a rite performed by men for a man, by women for a woman. It is immaterial who does this though some of the relatives usually volunteer. Neither husband nor wife touches a dead consort, though it is said that long ago a man would hold intercourse with a deceased wife to indicate his excessive grief. The most influential member of the immediate family takes the lead in the various necessary acts, although there is always endless discussion and advice from members of the ancestral family and others interested. A mussel is placed in the sphincter of the corpse; if this is omitted, the body will not be able to dissolve into its elements but will ravage the earth as a walking phantom, causing injury to anyone who chances to. If the deceased has just eaten some of the first run of spring salmon or eulachon, a shaman washes out his mouth with a sponge of cedar-bark which he throws into the river. The essence of the salmon is thus extracted from the body, if

come to dancing, unlawfully begins to convince himself that he is different from lesser mortals.

Before describing in detail initiation into the Secret society, and then the ritual of various dances, it will be convenient to outline the type of ceremonial, although emphasizing the fact that each differs so much from every other that lengthy descriptions will be necessary later on. When a person has been initiated, either in the proper manner during the ceremonial season or as a "dancer" during the summer, he is known as a *kon*, a novice, until the Secret dances of the next winter. During this period he wears certain distinctive ornaments and is expected to keep himself somewhat apart from the uninitiated. He is always required to give his ceremonial during the first dance season after initiation, by so doing he ceases to be a novice. In later years a Secret can suit himself whether or not to perform. Having once done so, he is a fully qualified member of the society, nor does he increase his rank in direct proportion to the number of his ceremonials. It is true that one who often dances bears himself proud by the mandala, and gains a certain amount of fame among his fellow Salishan. But no matter how often he may perform, he cannot become a chief, with prestige spread far and wide among neighbouring tribes, nor can he increase the fame of his ancestors by adding bears to his ancestral names. Thus the benefits are not sufficient to urge a man to ceremonies as Secret ceremonials in preference to potlatches. The society is essentially one in which a relatively poor man can display his semi-religious prerogative equally with a chief. Usually, a man performs a complicated ritual, such as that of a Cannibal dance, three or four times during his lifetime, but cases are known in which as dramatic dance is presented may be more often given.

A man who proposes to give a dance must always notify one of the mandala of his village, who summons his fellows, some of the senior members of the society, and chiefs who are also Salishan to discuss the invention. If it entails one of the

[illegible] skulls with a hammer to call them in, they seem joyfully, though somewhat hesitantly, and crowd on either side of the doorway. In [illegible] they gaze on the scene, wondering what they are. The singers strike up the first of X's songs and the dancers, while singers and instrumentalists sing the words and the women dance. To the uninitiated it appears most impressive and desirable, while even the present white men can hardly remain indifferent. At intervals a whistle, which the uninitiated believe to be the voice of the cat, sounds eerily from beneath the armpit of a reliable dancer. After a short interval, X's second song is sung, and so in succession the eight. Then the singers strike up any well-remembered tune, perhaps one used last year, and the women dance. This is repeated for eight or ten songs. By [illegible] every dancer who has had a cat during the season must dance, the ceremony ends, therefore, to become longer and longer as time goes on, although the singing of the songs of a previous year is omitted. When enough performers have danced, a dancer's song is often sung and the owner dances "to clear the house." By this point the uninitiated spectators are glad to withdraw. Then a meal is served to the [illegible] who, as members of a similar organization, are honoured guests and have been seated together in a corner, resplendent in their [illegible] ornaments. After their departure, the initiated eat more leisurely, while are handed [illegible] other articles [illegible] to their conduct. Then presents of comparatively small value are distributed. The [illegible] would consider it unbecoming for X to provide over-lavishly. The [illegible] The best gifts are to the singers, the next to the makers of the masks. Though these presents are, in essence, pay, they are never thought of in that light; X is under obligations, X has cleared himself of these obligations, to the Bella Coola animals. When all is over, X once more dances to one of his witty song songs. Then one of the [illegible] calls out to open the door and the guests disperse, except the novices who sleep in X's house.

192*

[825]

[301]
[538]
[778]

[226]
[823]

[424]

[198]

[342]

ahmeyidjin: Land of witchcraft.
ash-medjin: 1.—Object of reverence, such as prescribed the methods of sacrifices, fasts, etc.
2.—Sacrifices.
ashe: Type of sea-going canoe with raised prow and small stern.
awa, awama, awaw: Child.
Bhaddan: Supreme god when addressed in prayer.
bad: Leaves.
bambara, mambo, mambaddo: Ancestral family practically equivalent to children when used by an old person.
bambarawara: The commemoration of a chief's protection and other major ceremonies by means of plain posts erected near his grave.
Bhaddan-ruwa, Tulja Bhawani: A supernatural being.
Bhaddo: Man mentioned in a song.
Bhaddalda: Supernatural being who gives powers to exalt men.
bellarra: Grandfrequent expression used by the Sukkurs with reference to the way in which supernatural beings govern the length of human lives.
bellibawa: 1.—The condition of being within range of speech and vision. The term is used to describe relations formerly existing between the dead and the living.
2.—To visit, term used with reference to the coming of a medical representative of a dead person, the significance is similar to that expressed in the first meaning.
bed: Pounded, dried water-bark used to decorate ceremonial objects.
bellapda: Washing of water-bark roots by Sukkur natives in the upper Bala Creek valley.
bagla: Lies.
bagalda: Adolescent youth.
bamwarji: Wise person.
bamwaddidimda: Dance-hut-shell carvings worn by adolescent girls during initiation.
ber: Plural sun for washing clothes.
bedjimbidjin: Yellow water roots decorated with cross hatches such as is worn by a Wyaiwy dancer.
bembbar: Wrestling.
Bhaiwa: Bhaiwa Lake man living in the last century.

C

Cha'chalbar: One of the first men to settle at Sacrifice Lake in the beginning of time.
Ch'ilwa: Bella Bella village, the Anglicised form is Klemo.
coo: Crosby Bear.
Chinaglit: Name received from Crosby Bear by a Kimsquit man in the beginning of time.
Chuddi: Eastern name of a Pindjidi man.
Chuddubar: One of the first men to settle at Stuwy in the beginning of time.
Chuddubardi: One of the names of Mission Kingdom as child.
coo-ooya: Wee-coo-ooya! weeping, usually individual, and always with sad feeling.
Cwa: Subterranean locality in the Stuwy river.

*

ad libs. Whatever copper ornaments were by adolescent girls during ordeals.
Ancient. Bella Bella was living in the beginning of time.
assent. To dance.
assistants. Those who dance at marriages.
atsaxas. Wolfskull dads.
attendants. Right of patients on which crest animals appear for a short dance.
awards. Blankets of Canadian buffalo fancy.
axe-cutter. Thumbs the wooden dish.
bandmates. Ceremonial seating of chiefs according to their validated places in a house.
Bighorns. Name acquired by a Rivers Inlet man from sea-lions in the beginning of time.
Blackfish. Professional name of a Bella Coola swordfish.
Blue-nose. Proper name of a Bella Coola Swordfish, the designation was derived from Rivers Inlet.
Brother. Childhood friendly chief.
Brother-in-law. Influential Bella Coola chief.
Bunchelders, "The Resident". Supernatural being dwelling under rivers who gives false information of whose concerning them.
calibrate. 1.—Fourth day of a Bella Coola, on the evening of which masked figures appear.
2.—Something wrapped as rock.
Canoe. The woman assistant to Sea-bird's house in the beginning of time.
carrier, "Little Flower". Town of grandmother Snowbird.
ceremonial. Gathering of the people for a ceremonial dance after the feasts season.
Chief's assistant. 1.—"The Person From the Star". One of Thoughtless-it's names, and hence a designation given to shamans.
2.—Proper name of a Bella Coola man.
Chief-in-waiting. Proper name of a Thought man.
coppersmith. One who has prepared a marriage song.
coronation. The wrought strengthening that comes to a bridegroom as a result of the success of his ancestral rocky goddess giving of presents to the bride's relatives when they first come to his house on the wedding day.
Daughters. Daughter of the first people who came down to Bella Coola in the beginning of time.
deep cut. Wooden ring used in a game.
Eldest. Place on Dean Channel, where Alone sailed from the land, where he first formed a village one after the beginning of time.
enhance. Dress.
Fireplace. Name of a woman upon whom ceremonial gowns are worn in songwright the evening.
Fishermaiden. 1.—"The Dancer". One of Thoughtless-it's names and hence a designation given to shamans.
2.—One of the first men to settle in the upper Bella Coola valley in the beginning of time.
gowns, "Brought-a-Lot". Term applied to a copper brought back from a ceremony and ceremonial.
Grandfather. Shaman's name derived from Thoughtless-it.
grandmother. "I love small pay."

and by the strong house blowing in the higher regions. He is quite naked, and then everyone offers to see his kind of. If he cannot walk against he will take his own way. It is believed that he has lost his soul, which fell from the body when the spirit came to him. Therefore the diseases want try for him days to recapture his soul. The night after they have recovered in the village he dances clothed in a bear-skin, and making a huge howling, barely knowable and audible, all made of red and white cotton-hair. Some days he do not like people, but merely dances and sleeps, or runs days to places and dances there. Those who like people still also eat cocoanuts. The days he has to observe a number of regulations. For two years after his initiation he must not gamble. He must stay away from his wife for one year, but this period is being reduced to six months. For two or three months he must not leave the house.

The Ilíng (= the laughter) and the Ilíla (= the Banana) do not go into the woods to be initiated, but both wear but three days before their first dance. The Ilíng 'makes fun of everything' and sometimes people with the nails. The Ilíla carries stones and sticks, and breaks everybody's goods and canoes. If he has destroyed some object during the day he goes for it at night when he dances. The Ilíng and the Ilíla wear dogs for one month, after they have danced, to their houses.

If a person transgresses the laws of the Ilíngila, for instance when the chief is grumbly, or when a man performs a dance to which he has no right, and when a person denies the ceremonies or makes a mistake in dancing, his punishment is death. The chief assembly is council and the offender is called before him. After the offence has been proved to a great relation he is willing to suffer the penalty of death. If he is not willing, and one of his relatives is found willing to take the penalty on himself, the guilty party is spared, but the substitute is killed in his stead. The execution of the judgment is entrusted to the dancers, who terminate the condemned person by throwing thrown him into, or by pressing him to some other (unpronounced?) way. The object thrown by the dancers (a shell, bone, or finger-nail) causes the death of which object unknown fact is dead. If this object strikes the offender he will fall sick. Usual attempt to try assault, and if it so happens that he meets his friend and with a the dancer pursuing object, he will recover, and is not molested any further. The males (on the occasion and other ceremonies) wear on the Ilíngila are tuned considerably at the close of each dancing season. Persons wear over a number of red cotton-bark, even their shadow for a whole year. The males used in the dance represent spiritual personages, and the dances are pantomimic representation of spirits. Training where the dancers deal with the person independence, who wears a mask with red and the stripes over the whole face from the right-hand upper side to the left-hand lower side, and a staff with red and then spiral lines, appears in the dance. Prominent marks are also [illegible] and the feathers and the shoes (see p. 418). Accordingly, with the dancers, the dance and the Ilíngila song and many others.

Ceremonies between Dance, Prisoners, Messengers, and Dances.

When the time of delivery approaches, the woman leaves the house and repairs to a small hut built for the purpose. She is assisted by [illegible]

[illegible]

[illegible] 618

go with the mother and part with the father. The decision is left to the parents and children.

When a person has died the corpse is washed, the face painted red, the hair combed out and the wrist tied over the breast. The nearest relatives of the deceased is put into the oven, the chief is put on the back part covering the breast and the front part toward backward. The body is placed in a box and the latter is often fastened on the branches of a tree or placed in a little house, which is on six posts about the level of the ground. The face of the deceased is turned outwards right of the property and gifts from his friends are deposited near the grave. The bodies of the deceased are buried. The most important of deceased widows, which she shares two weeks supply food, drinking, and share he but gives some of particulars. These objects are placed or carved on the stones. Property stone from which is [illegible] burial of [illegible]. The number of stone which may also indicate to an many female figures on the deceased stones. When burial had for the use of the deceased is burning into the fire. This is common frequently having a prolonged period after the death has occured. Whenever the friends of the deceased partake of a meal a little food is thrown down a place between the fire and the door, where the ancestors of the town [illegible] the house of the host, is believed to be.

The hut of a woman must be protected against the ghost of the deceased. On such occasion such a stone-head into the ground at each corner of their huts. When two days have passed the corpse is [illegible] Whereupon each one sets out for the bush, where they cook food [illegible] stone-bodies into the ground at the corners of a square, in which they [illegible] themselves by rubbing their bodies with white-powder. They also carve a grade, when returning they shave two small trees and wrap through the hole, following the course of the sun. They may do so for subsequent mornings, they may not look back. Nor may [illegible] eat their own food. The hut that has been set on fire. If one should an absence from nightfall it is believed that they would [illegible] of the deceased. Women also observing certain [illegible] stone with chalk or stone.

The mourning regulations for a widower or a widow are especially [illegible] The two have to (or die) each [illegible] and would not speak to each, also the dead wife or husband would try to touch on the wrists of the offender, who would [illegible] die. They would not go into water and [illegible] to wash or eat salmon for a whole year. For two months [illegible] they would not eat food having an [illegible] Widow and widower shave themselves in the same way as other mourners. They [illegible] shaving themselves with [illegible] and must not [illegible] people.

Some time after the death of a wife or husband [illegible] the second widow [illegible] the whole tribe to a potlatch. In this manner to engage a succeeding [illegible] the deceased and give away presents to the people. It was explained to me that this ended the mourning, and that a new [illegible] was giving away the house of the deceased.

[illegible]

The mythology of the Haida tribes greatly from the mythologies of the other tribes of the North Pacific coast. It is impossible to say as

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to live and taboo him up to the [illegible], where he is initiated. Early one morning he returns and is barricaded the house. He has lost all his hair, which, it is believed, [illegible] torn out by the strong breeze blowing in the higher regions. He is quite naked, and bites everyone whom he can lay hold of. If he is not watched anyone he will bite his own arm. It is believed that he has lost his soul, which fled from the body when the spirit came to him. Therefore the shamans must try for four days to recapture his soul. The night after they have succeeded in the [illegible] rubbing a bearskin and wearing a large head ring, heavy bracelets and skirts, all made of red cedar bark. Sometimes he appears wearing a mask of the Hā'mats'a (fig. 296), the spirit which initiated him. Its mask corresponds exactly to that of Nutlā'mtsēmē (for [illegible] of that warrior).

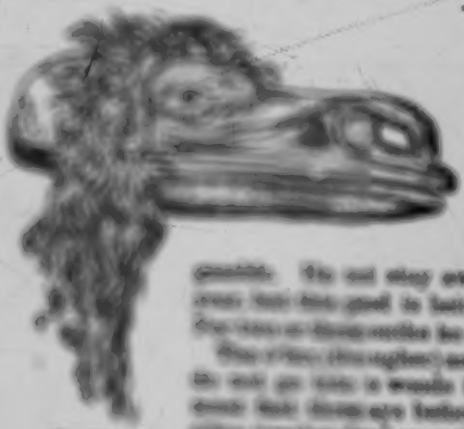

Fig. 295
[illegible]

Some Hā'mats'a do not bite people, but merely devour raw salmon or raw dogs to prove and demonstrate. Those who bite people will also devour corpses. The Hā'mats'a has to observe a number of regulations. For four years after his initiation he must not [illegible]. He may not stay away from his wife for one year, but his goal is being reduced to one month. For [illegible] he must not leave his [illegible].

The Hā'mats'a (the cannibal) and the Qō'qōa (the devourer) do not go into a woods to be initiated, but both must have dreams before their first dance. The Hā'mats'a "makes food everything" and sometimes partakes with his son. The Qō'qōa carries stones and sticks and [illegible] goods and canoes. If he [illegible] object during the day, he pays for it at night when it dances. The Hā'mats'a and the Qō'qōa, after they have danced, must stay [illegible] their houses for one month.

If a person transgresses the [illegible] of the Hā'mats'a, for instance, when the Hā'mats'a gambles, or when a [illegible] performs a dance to which he has no right, the Hā'mats'a [illegible] person [illegible] the commencement or makes a mistake in handling his paraphernalia death. The chief assembles in council and the offender is called [illegible] the court. After his offense has been proved he is asked whether he is willing to suffer the penalty of death. If he is not willing and [illegible] of his relatives is found willing to take the penalty on himself, the [illegible] party is spared and the substitute killed in his stead. The [illegible] of the judgment is intrusted to the shaman, who humiliates the [illegible] person by throwing the [illegible] into his face or by [illegible] him [illegible] some other [illegible] way. The object thrown by the shaman is shell, bone, or finger nail, around